

Rev Alfred Elwyn Dec<sup>m</sup> 78

# Bible Society Record



Containing the Correspondence, Receipts, Etc., of the American Bible Society.

"Thy Word is a Lamp unto my Feet, and a Light unto my Path."

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NO. 8.

ADDRESS OF PROF. J. C. GRANBERRY, OF VANDERBILT UNIVERSITY, NASHVILLE, TENN., AT THE SIXTY-SECOND ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY, AT RICHMOND.

When I was invited from New York to attend this Anniversary I could not hesitate. I feel that I pay a debt of gratitude as far as a thankful acknowledgment is payment, because as a manager of the Virginia Bible Society during a number of years I was acquainted with the timely and generous aid which we received from the Parent Board. Our pressing necessities and prompt relief enable us to appreciate a cardinal principle of your operations—the rule laid down by Paul, that the abundance of one section of the church should become a supply for the wants of the other. I trust that by the good hand of the Lord upon us, we of the South will soon be not debtors but donors to the common fund, remembering the words of the Lord Jesus Christ, "It is more blessed to give than to receive."

The remarks which I shall submit in advocacy of this cause will be based upon this simple proposition: The excellence of the Bible Society cannot be separated from the excellence of the Bible itself. There is a single object, sharply defined, to which this Society has ever adhered: to promote the wider circulation of the Holy Scriptures without note or comment. The desire for their world-wide dispersion is its inspiration. It employs the simplest, most direct, and effective means to that end. We therefore claim that the cause of the Bible is our cause, and the friends of Bible distribution are our friends. I say this without arrogance or bigotry. I mean simply to avow the conviction that if any lovers of the Bible oppose this movement or stand aloof, it must be because they have misunderstood the spirit, scope, and workings of this institution. I wish it could be strongly impressed upon every mind that this Society does not obstruct, rival, or embarrass any other good movement. If interference be supposed in any direction, it is likely to be in the diffusion of religious, perhaps denominational, knowledge. But really, instead of hindering it helps indirectly, but effectually, every such enterprise, because it relieves them from the heavy expense of publishing and giving away the Holy Scriptures, which otherwise they must do, and thus sets free their

funds to be expended wholly in the diffusion of other literature. It is no slight help. Think of the cheapness of the publications of the Society when the whole Bible is sold for twenty-five cents, and the New Testament for a nickel. Think of the large number of Bibles and parts of Bibles that are annually given away. What a mighty help this is in home evangelization, when Sabbath schools, churches, and individuals are furnished with the Bible at so slight cost or without money or price. It is a great help also in the missionary field. The Bible in various tongues is supplied to our foreign missions, to the great relief of their treasuries.

We have a signal illustration of the importance of this Society in the freedmen of the South. As fast as they learn to read they ought to be supplied with the best books. I heartily endorse what was so appropriately said by Dr. Hoge, in behalf of Virginia, and coming from Tennessee, in behalf of that State, that our people earnestly desire that the coloured population should be furnished with the word of God. But it would be impossible for us to accomplish that object were it not for the cheap publications of your Society, and that large liberality with which you are ready to give away hundreds and thousands of copies of the Bible. It is only by a union of all churches and concentration on this single defined object that a work of such greatness can be accomplished. It has been proved as a historic fact that the inadequacy of all other means to supply the destitution of God's word gave origin to Bible societies. The wisdom that inspired Joseph to store up grain against the years of famine, prompted a few devout men to provide against the famine of the bread of life. The famine had indeed begun, and a cry, loud and continuous, of need and distress was the providential index of duty. That cry broke forth from the principality of Wales, and smote the hearts of a few Christ-loving Englishmen. "When I was in Wales," wrote a clergyman, "I heard loud complaints among the poor for want of Bibles, and they could not be had for money," that is, not in their own Welsh language. "I cannot without pain reflect," wrote a layman, "that any person in this highly favoured land should be willing and able to read God's word and not have the means to

do so." It was to relieve the soul-hunger of these Welshmen that the British and Foreign Bible Society was formed, but not for them alone. The keynote of the grand movement was struck by a Baptist minister, the Rev. Joseph Hughes. When a committee of the Tract Society were discussing what measures could be taken to supply this immediate demand, and it was suggested that an association should be formed for the purpose, he remarked, "Certainly such an association might be formed, but if for Wales, why not for the world?" Memorable words—"if for Wales, why not for the world?" Wales is a small portion of that empire on which the sun never sets; but the British empire in all its vastness could not bound the faith and the charity of this noble man. God so loved the world. Go ye into all the world. The Bible for the world; the authorized version for the English-speaking population; the Bible in their own tongue for all other peoples. Let the Pentecostal miracle be repeated on a larger scale, and with a new variation—people of every land in their own tongue reading the wonderful works of God.

The 7th of March, 1804, when in the London Tavern the constitution of the British and Foreign Society was adopted, was a bright day for the world. The little spark kindled a mighty fire. Bishops, clergymen of the Established Church, dissenting members of various names, and the Friends who discarded all clerical titles, noblemen, and commoners, shared enthusiasm alike. Now that the ear was opened to hear reports of destitution, now that searching investigation was made, the facts proved to be appalling, and established the necessity for this enterprise. Other societies were formed in many countries of the continent and in several States of this Union. Even from certain Roman Catholic sources came a favouring response; and it did seem that the Russian Bible Society, under the patronage of the Czar and of the Greek Church, would be a grand success. Hostility, however, soon arose from Rome and the Eastern Church, and those efforts were limited to Protestant organizations.

In 1816 the American Bible Society was formed, amid demonstrations of union and of joy which drew the attention of the whole country. It has steadfastly moved onward, true to its single purpose; collecting money from the willing; multiplying copies of the sacred word; selling them at cost; distributing them at convenient points; giving them gratuitously, in large numbers, to auxiliary societies, Sunday schools, church enterprises, and individuals. The foreigners who come to our shores speaking many tongues, the poor of our city alleys and mountain fastnesses, the settlers in the far West to farm and mine, and the coloured population of the South, share without distinction its benefactions. American in its name, the Bible Society in its charities is unrestricted. Thousands of dollars are expended annually for the distribution of God's word in less favoured lands. Its only gift is the word of God; and it matters not by what agencies or in what direction the word shall be scattered; for it is God's gift, not to a people, but to man. I do not wonder that the friends of the cause see in it a partial fulfillment of Isaiah's prophecy, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem," and of the Apocalyptic vision, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Mr. President, we are not fanatical or one-sided in our advocacy of this cause. We know that the church cannot meet her full responsibility or accomplish her mission by the simple circulation of the written Scriptures. A father would act very foolishly who, when he had put a copy of the Bible in the hands of his son, supposed that he had done all that could be done for his religious nurture; and the church would act with equal folly if she supposed that, when she had made provision for the universal diffusion of the word of God, she had fulfilled her entire obligation in the evangelization of the world. We are not opposed to notes or comments. We know that the Scriptures ought to be elucidated by the wisdom and learning of the church. We do not propose to interfere with God's own plan of saving mankind through the instrumentality of the church, including the living ministry, the ordinances of worship, and the influence of holy example and personal effort, with the aid of sympathy, patience, and self-sacrificing zeal. The Bible House, printing-presses, railroad trains and vessels loaded with the Holy Scriptures, and colporteurs visiting every home, will not suffice to accomplish the sublime and stupendous work of the conversion of the race. But surely, in this age of the world's civilization, the church cannot forbear to use the power of the printing-press; and while we ought to distribute our liturgies, hymns, confessions, catechisms, doctrinal and devotional works, and periodicals, we should, before all this, send abroad the words of the inspired prophets, of the apostles, of Him who spake as never man spake, lest we may bring upon ourselves a like rebuke to that which he administered to those who gave tithes of mint, anise, and cummin, but neglected the weightier matters of the law, judgment, mercy, and faith. "These ought ye to have done, and not to leave the other undone."

I am glad to know that every word of reverence, faith, and love for the Holy Scriptures which I can utter will meet hearty response from this entire audience. However we may differ on doctrine and ritual, we agree in veneration for God's word. There is no dissent, no dividing line, no coldness, no reserve on this point. What a stir would be made in this great crowd, what honest indignation would be felt, if any zealot for his own church should urge the claim that he was more devoted to God's word than men of other denominations. No! no! None of us will yield to our sister churches in this respect. Whatever house of worship I may enter I find the same Bible in the Sunday school, and on the desk. Comments may vary, but the text is one. If I visit your houses, certain books and periodicals may reveal your ecclesiastical ties, but I will be sure to find everywhere the word of God. If I inquire what in all literature you prefer, the response comes from every lip and heart, nothing can compare with the Holy Scriptures. When I come to comments we may differ either in taste or faith, and therefore each church must circulate its own literature, but councils, synods, associations, and conferences can with equal heartiness adopt the result that the word of God should be more widely diffused. Thanks be to God for this point of union, and in the name of the God of the Bible here let us join hands.

I appeal to your personal estimate of the Holy Scriptures. Arithmetic and rhetoric combined cannot express what you owe to the Bible, or your sense of its worth. It has woven itself into every fibre of your nature; it has wrought itself into your permanent character and life. What

the Bible has been and is to you, it may be to every other man. This is the plain and powerful reason why you should give the Scriptures to all men. It matters not by what avenue they may enter the understanding. The truth may be instilled into the mind of the child by a mother's loving voice; it may be preached to eager multitudes with the eloquence of a Paul; it may find access by the service of song; gentle, generous friendship may open the heart to the truth which otherwise would be closed against it; but let us remember that after all the saving efficacy is not in the mother's voice, nor in the preacher's eloquence, nor in the charmed music, nor in the human sympathy, but in the word of God that liveth and abideth for ever. We are not restricted to one mode or sense in the reception of this word. The ears of the deaf are closed, but the eye gathers the wisdom that is able to save, and as in one instance which came within my own knowledge, there may be both deafness and blindness, but the finger tips may thrill with the touch of God's word. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." The bedridden, the soldier in camp and on the march, even upon the battlefield, the seaman upon his long voyages, the emigrant upon the frontier, may be denied the privilege of the sanctuary, the ministry, and the communion of saints, but he can carry with him the words of the Lord Jesus Christ, whom the common people heard gladly, and in his heart he may have Christ to be the interpreter, for has he not said, "If any man keep these words of mine, I will come unto him, and make my abode with him, and manifest myself unto him." We need more faith in the power of the simple word. Sir William Hamilton translated for his students in philosophy, as a specimen of the sublimest in style, a passage from the German metaphysician Kant, in which he compares the material heavens and the moral law. The first sentence reads thus: "Two things there are which, the oftener and the more steadfastly we consider, fill our minds with an ever new, ever rising admiration and reverence—the starry heavens above and the moral law within." The parallel was doubtless suggested to him by the nineteenth Psalm, "The heavens declare the glory of God; the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." It opens with the description of the sun-lit and the starry-lit firmament, which symbolize that eternal, infinite presence, and then passes to the transcendent excellence of the law which images the moral perfections of God. "The law of the Lord is perfect, converting the soul; the testimonies of the Lord are sure, making wise the simple." Wherever man is found the same heavens bend over him, and the sun by day and the stars by night speak to him of the invisible Godhead and power; but there is another voice besides that of nature, the still small voice to which Elijah listened, wrapped his face in a mantle and smote the waters while he witnessed the rock-rending storm, the earthquake and the storm: for God is more intimately, more directly present in the truth which addresses conscience than in the sublimest phenomena of the material world. Coleridge strikingly said, that "miracles were but the tolling of the bell to call attention to the sermon that should follow after." The lightning, the thunder, and trumpet of Sinai were the mar-

vels of an hour; but the "thou shalt not" of the law are words cut by the fingers of God in the fleshly tables of the heart, and sound upon the ears of conscience with resistless authority, which proclaims it to be the handwriting and voice of God. Man is greater than the nature he investigates; only less, though infinitely less, than the God who is the author both of matter and of mind. But there are times when all other sounds are hushed; when the world vanishes from view, and he is alone with the Presence upon whose glory no eye can look. Man, not flesh and blood, not an inhabitant of the earth, not dust soon to mix with dust, but spirit, reason, conscience, a vast, varied, and high-strung sensibility, alone with the God who gave him being, and in whose hands is his destiny. There falls upon his ear the tones of the sovereign law, which proclaim his duty and the penalty of sin, but also the infinitely tender tones of divine love, the love of the everlasting Father, of the self-sacrificing Saviour, with tender rebuke, with equal entreaty, with richer promise. "My sheep know my voice," said the Good Shepherd. This is eminently true of regenerate souls, but in the beginning an impossibility. This is true of all men to whom that voice comes, for indeed sons we are, the sons of God and the sheep of Christ. They have the power of recognizing the voice of the master.

But I must cease. I love the simplicity of this cause. In this world are many tangles, mixed good and ill, where we are perplexed what to do. It brings a sense of relief to have presented an enterprise which we can comprehend in all its spirit, motives, and measures, and of which we can pronounce without hesitation that it is good, good only, good continually. It cannot fall to those lower, though innocent and proper motives which in Christendom are auxiliary to the supreme love of Christ. God grant that the single appeal which it makes to the conscience and to charity may evoke in their Christian hearts a warm réception.

## Foreign Department.

**GABOON.**—The Rev. Albert Bushnell, D.D., of the Gaboon Mission, West Africa, has recently arrived in this country, bringing a request for the publication of Scriptures in the Mpongwe and Dehele languages. On his voyage from Liverpool he preached a missionary sermon and took up a collection from the passengers to assist the Society in this work. With the avails of the collection the master of the vessel, Captain Thomas R. Harris, of the steamship Pennsylvania, was constituted a member for life of the Society.

**MEXICO.**—The Society's Agent for Mexico, Dr. Gore, who sailed from New York June 17, made a safe and successful journey, and reached the city of Mexico on the 1st of July. He has met with a kind reception on every side, and is making arrangements to offer the Scriptures for sale at some accessible point in the capital.

**HAWAIIAN ISLANDS.**—The Rev. H. Bingham, secretary of the Hawaiian Board of Missions, reports that his version of the New Testament in the Gilbert Islands dialect—a new edition of which

has just been published at the expense of the American Bible Society—is in demand on the islands under the care of the Samoan missionaries, who have purchased a considerable part of the edition.

GREECE.—The Rev. Mr. Kalopothakes writes concerning the importance of Patras, as a central point for Bible distribution and missionary effort. A Bible depot has been maintained there since 1874, and although some opposition has been excited against the holding of religious assemblies, the Bible agency seems destined to prepare the way for a larger and wider proclamation of the truth.

#### SOUTH AMERICA.

MONTE VIDEO, May 21, 1878.

MY DEAR SIR:—My last, dated 21st ult., was accompanied by colporteurs' reports and a summary of the work for the month of February. I now beg to inclose those for March, and trust that they will be found satisfactory. The principal items are as follows: total number of volumes distributed, 1,149; proceeds from sales, \$191 12; donated, seven Bibles, fourteen Testaments, and 185 Portions, value, \$21 45; persons to whom the Scriptures were offered for sale, 10,329; miles travelled, 414; money contributed on the field, \$25 48. The donations in March were almost exclusively for the use of the passengers detained in quarantine on Flores Island, which serves as a lazaretto for all coming from infected ports, both for this and the neighbouring republic. The *comendante* of the island is friendly to our work, and attends the Spanish service when in Monte Video. Rev. J. F. Thomson joined his family yesterday at Buenos Ayres, after a quarantine of eight weeks. A few isolated cases of yellow fever having occurred in an unhealthy part of the city, our Argentine neighbours counted that we were going to have a regular yellow fever epidemic, and, up to yesterday, have had all their ports closed against us for two months or more. Like many more, we have been somewhat embarrassed by this measure, not being able to send up the needed supply of books for colportage in and about the city of Buenos Ayres.

The priests have again been preaching against our Bibles and warning the people not to read them. "Falsas," "adulleradas," "truncadas," "multiladas," "envenenadas," "impregnada," and "defectuosa," are old epithets; now, "apocrifas" and "non Santas" have been added to the foregoing list. The work, however, has taken such root now, that there is nothing to fear. The hand of God not only defends his own word, but even makes all opposition to it the means of furthering it by calling the attention of the indifferent.

Yours, very truly,

ANDREW M. MILNE.

#### THE TURKISH BIBLE.

Dr. Riggs, of Constantinople, in a letter dated May 28th, makes the following gratifying announcement:

I am happy to say that through divine favour, our committee have been brought to the conclusion of their work in preparing the manuscript of the Turkish Bible for the press. On Saturday last, after finishing the revision of Malachi, we united

in a prayer of thanksgiving, committing our work to the blessing of the Author of the Bible. To this our Turkish helpers responded with an audible Amen. I asked them, in view of our having gone together over every sentence in the Scriptures, whether these appeared to them like words of men or of God. They responded promptly, "Of God."

The printing, both in the Arabic and in the Armenian character, has reached the latter part of Isaiah, the New Testament being already printed, so that we trust the entire Bible, in both characters, will be published in September. Another edition in the Armenian character, in larger type, with references, is in press, and has reached the latter part of Deuteronomy.

#### WESTERN TURKEY MISSION.

BIBLE HOUSE, CONSTANTINOPLE, June 10, 1878.

DEAR BROTHER:—The Western Turkey Mission of the American Board send you their annual greeting. In the midst of war and rumours of war we are thankful that we have still been permitted to labour on unmolested at our various stations. If we cannot report the progress of more propitious years, it has yet been our privilege to hear much that has cheered and encouraged us. Although the foundations of many generations have been shaken, and although great changes impend, we know that the foundation of God standeth sure, and that the word of the Lord abideth for ever. In the ministration of this word you and we are workers together. It is yours to translate and to print it; it is ours to teach and to preach it. We congratulate you, we congratulate ourselves, we congratulate the millions who use the Turkish language, on the completion of that great work of Bible revision, which, we may hope, will meet with wide acceptance among the present generation, and still wider among the generations to come. We rejoice with gratitude that the lives of the honoured brethren, who have performed this service, are all of them still spared to engage in whatever work the Master may appoint unto them.

We thank God for the prolonged and useful life of our dear brother the agent of your Society in the East; we thank him for this substantial and beautiful building—the home and centre of all our missions—from which go forth streams of light and life to bless and save all these benighted and perishing populations.

For the wide dissemination and proclamation of the word of God, in behalf of the Mission, we remain, dear brother,

Your fellow-labourers,

SANFORD RICHARDSON.

#### THE NEW OUTLOOK FOR TURKEY.

BY REV. N. G. CLARK, D.D., IN THE ADVANCE.

The turn which events have taken in the Turkish empire during the last few weeks is as unexpected as it is hopeful to the friends of missions. The work of the American Board has been pursued steadily, despite all the vicissitudes and calamities of war. Confidence has been felt that whatever might be the future of the Turkish empire, whether to continue as an independent government, or to be divided among different European powers, or made subject practically to Russia, the interest of religious freedom would be secure—that the work begun by American missionaries, the fruit of the consecration and toil and prayers

of American Christians, would go forward to a yet greater success. So we have believed, so we have stated, and to this end we have steadily laboured. We have not endeavoured to forecast the future, to determine just how this grand result would be effected, but have felt a calm, hopeful assurance that the result would be reached. And now with the last tidings from Berlin assurance seems complete. Not as we had thought, but as a higher wisdom than ours has directed, it seems that freer course than ever before is now to be given missionary enterprises. It is difficult to estimate the prospective results of the English protectorate. But they can not but be valuable. England has had large experience in India in such supervision and with the happiest effects. They have introduced and developed a system of popular education and secured the enactment of many wise laws which they have steadily enforced. The effect of this has reached beyond the portions under their direct control to the states still ruled by native princes with the clear result of a marked progress in material affairs. But most of all, they have secured a large measure of religious liberty. Of all European powers, England is fitted by character and experience for the work now undertaken in Turkey. And only the best results can be hoped for by the friends of missions.

Never before was the preparation so complete for the largest evangelical effort. It is only a few weeks since the translation of the Scriptures into the language of the Turks was finished. The scene that might have been witnessed seven weeks ago this very Saturday, in an upper chamber in the Bible House at Stamboul, was one of profoundest interest to Christian civilization in the empire. A small company is gathered there, attracting little attention in comparison with the diplomats convened a little later at Berlin, yet a company on which we may imagine angels to have looked with profound interest. There was Elias Riggs, after forty-five years of service—a man who is ready to preach in six languages, and who reads fourteen. There was Dr. Geo. F. Herrick, who has been his co-labourer in the translation of the Scriptures into Turkish. There was an English missionary of the Church Missionary Society, and there were three natives of the empire—one Armenian, since appointed professor in the Marash Theological Seminary, and two accomplished Turkish scholars. They have just finished translating the last line of the last chapter of the Scriptures into the Turkish language. They lay the translation on the table, kneel around it, render thanksgivings to God for the privilege they have enjoyed in doing this work, and commend it to the divine blessing. In a few weeks this translation will be issued from the press. The way is thus open for immediate and efficient labour among the Moslems. Thus is the preparation complete for evangelical labours among the followers of Islam—for the *first time* complete, now that the way seems open for such labours. The Scriptures can now be offered to the people of all the principal nationalities in the empire.

Boston, July 13, 1878.

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#### BIBLE TRANSLATION IN JAPAN.

BY REV. R. S. MACLAY, D.D.

[At the recent conference of missionaries from all parts of Japan, held at Tokio on the 10th of May, an opening address was made by the moderator, Dr. E. Maclay. This address, as published in the *Christian Advocate* of this city, is as follows]:

Notwithstanding the low estimate put upon the Bible as an evangelizing agency by certain classes of religious propagandists, every Protestant missionary feels that in order to success in his labours, it is absolutely necessary for him to have the word of God translated into the vernacular of the people among whom he endeavours to preach the gospel. It would be difficult, indeed, to exaggerate the importance of the Bible in its relation to the work of Christian missions in foreign lands. To the missionary it is essential as the foundation and proof of his teachings, so that in the ministrations of his high and holy office he may speak, not "after the commandments and doctrines of men," but always and only according to the oracles of God. To the native Christian it is necessary, that he "may be ready always to give an answer to every man that asketh him a reason of the hope that is in him;" and that, not being "carried about by every wind of doctrine," he may be "rooted and grounded in the truth." To the inquiring heathen the Bible is necessary, as giving him from the highest authority a sufficient answer to the momentous question, "What must I do to be saved?" To the nation, even, the Bible is necessary, to give equity to its laws, purity to its administration, permanence to its institutions, prosperity to its commerce, enlightened progress to its civilization, contentment and happiness to its people, and perpetuity to its own independent existence.

Entertaining such views, it is to be expected that Protestant missionaries, in all their fields of operation, will include, as an essential department in the curriculum of their labours, the translation of God's holy word. They regard the work of translating the Bible as one of the noblest efforts in which the human intellect can engage. The book is not a human production. The words in which it has been written are, indeed, human words; but the author of the book is God—the book is God's word to man. The Protestant missionary conceives highly of the importance of translating God's word, not only from his belief that the Bible is God's book, but also from a consideration of the great *aim* of the Bible. The Bible contains, it is true, the oldest history, the profoundest principles of law, the highest order of poetry, the grandest imagery, the purest code of morals, and the most constraining exhibition of love the world has ever known; and yet the one, grand, distinctive aim of the Bible is not to teach history, or law, or poetry—not simply to exhibit the purest code of morals, or the most constraining love. Its one grand mission is to aid in the moral recovery of the human race. He who undertakes the work of translating a book of which he believes God is the author, and the mission of which he believes is to aid in saving the human race, will probably not need to be reminded of the importance of the work on which he enters.

The *style* to be adopted in translating God's word is a subject which has received the careful and protracted consideration of the Protestant missionaries in Japan; and I am happy to believe that there exists among us a substantial agreement of opinions in regard to it. Without pausing now to indicate more particularly the character of the style which, it appears to me, should be adopted in translating the word of God into the Japanese language, it may perhaps be sufficient to say, that the style employed should be one that is readily understood by the ear as well as by the eye; a style which, while not descending to the lowest colloquialism, shall, nevertheless, be the speech of

the common people—the language in which they think, and in which, indeed, all their mental processes are conducted. It certainly is extremely desirable that the word of God, when read to the illiterate and the blind, or at the bedside of the dying saint, or to the congregation in the house of God, should be intelligible to the hearers. The practice of *memorizing* portions of the sacred Scriptures is intimately connected with Christian culture; and this most commendable custom will be greatly facilitated among the Christians of Japan by the translation into the Japanese language of the word of God in a style, all the words and idioms of which are readily understood by the people.

The subject of "style," to which we have briefly referred in the preceding paragraph, is not entirely free from difficulty. From ancient times the best literature and highest education of the Japanese have been cultivated through the medium of the Chinese language; and even to the present time, all educated Japanese evince a profound respect for that language. Books printed in Chinese are read by Japanese scholars in all parts of the empire; and it is conceded, we believe, by all foreigners who have investigated the subject, that the influence of the Chinese language and its literature has, in many respects, been highly beneficial to Japanese character. The Japanese scholars in their devotion to the Chinese language have to a great degree neglected the pure speech of their own country, so that it has no adequate representation either in the literature or studies of the higher classes of society in Japan. That a book may be acceptable to the more highly cultivated readers of Japan, it must be written in Chinese, or in a style of Japanese so highly tintured with Chinese as to be almost unintelligible to the ordinary readers. The influence of such a taste upon the Japanese character has not been entirely salutary, and during the past few years there has sprung up among some of the more thoughtful Japanese a desire to cast off this Chinese yoke, and elevate to its proper position, in the sentiment and literature of Japan, the pure language of the country. A large number of the foreign missionaries in Japan sympathize with this effort to utilize and restore to its rightful place of influence and honour in the nation the original speech of Japan. It has thus come to pass, that in the work of translating the sacred Scriptures, an effort has been made to translate them into what we have designated the native language of the Japanese. The difficulty and delicacy of this task can be fully appreciated only by those who have had experience in work of a similar character; and while those who have charge of this important interest in Japan are free to confess that their efforts in this direction are of a somewhat tentative character, and that the style employed does not in all respects correspond to their own ideal, they, nevertheless, feel a good degree of assurance that the style hitherto used in the translation of the New Testament approximates the true style, and that with some slight modifications it may readily become the very best style of the Japanese language into which the word of God can be translated.

*Yokohama, May 18, 1878.*



#### THE BIBLE IN THE LANGUAGE OF SITTING BULL.

BY REV. S. R. RIGGS, D.D., IN THE ADVANCE.

Before I came to the Dakota country, I very foolishly asked Father Gilliland, of Red Oak, Ohio, whether he supposed it would be worth

while to translate the whole Bible into the language of the Dakotas. His answer substantially was, "Young man, if you will wait patiently, the Lord will indicate what is best to be done." That reply has been of great service to me in all my life work. I have waited and worked, and now, after more than forty years, the answer to my question has come—**THE BIBLE IS TRANSLATED INTO THE LANGUAGE OF THE DAKOTAS.**

To learn an unwritten language and to reduce it to a form that can be seen as well as heard, is a work of no small magnitude. Hitherto it has seemed to exist only in sound. But it has been, all through the ages, worked out and up by the forges of human hearts. It has been made to express the lightest thoughts as well as the heart-throbs of men and women and children in their generations. The human mind is God's creation. It may not stamp purity and goodness on its language—only the opposite—but it always stamps it with the deepest philosophy. The unlearned Dakota may not be able to give a definition for any single word he has been using all his lifetime—he may say, "It means that, and can't mean anything else"—yet all the while, in the mental workshop of the people, unconsciously and slowly, it may be, but no less very surely, these "words of air" are newly coined. No angle can turn up, but by-and-by it will be worn off by use. No ungrammatical expression can come in, that will not be rejected by the best thinkers and speakers. New words will be coined to meet the mind's wants; and new forms of expression, which at the first are bungling descriptions only, will be pared down and tucked up, so as to come into harmony with the living language.

Sometimes men have said to me, "You made the Dakota language." I say, "No, that was no part of our business." It was simply the missionary's work to report it faithfully. The brothers S. W. and G. H. Pond, with Dr. T. S. Williamson, had been for three years at work gathering it up from the teepees, and the system of notation was, in the main, settled upon before I joined the Mission.

And when the missionaries had gathered and expressed and arranged the words of this language, what had we to put into it, and what great gifts had we for the Dakota people? We brought to them the word of life, the gospel of salvation through faith in Jesus Christ as contained in the Bible. To engraft Christ's living words into their living thoughts, so that they might grow into his spirit, was one object in coming to the land of the Dakotas.

But they could not appreciate this. Ever and anon came the question, "What will you give me?" And so when we would proclaim "the old, old story" to the proud Dakota men of Lacquiparle, we had to begin with kettles of boiled pumpkins, turnips, and potatoes. The bread that perished could be appreciated—the bread of life was still beyond their comprehension!

It was very fortunate for the missionary work among the Dakotas, in those early days, that it had such a staunch and influential friend and helper as Joseph Renville of Lacquiparle.

Fort Renville, as it was sometimes called, was a stockade, made for defense in case of invasion by the Ojibwas, who had been, from time immemorial, at war with the Sioux. Inside of this stockade stood Mr. Renville's hewed log houses, consisting of a storehouse and two dwellings. Mr. Renville's reception room was of good size, with a large open fireplace, in which his French-

men or "French boys," as they were called by the Indians, piled an enormous quantity of wood of a cold day, setting it up on end, and thus making a fire to be felt as well as seen. Here the chief Indian men of the village, as *Running-Walker, Left-Hand, Reaches-to-the-Tail*, etc., gathered to smoke and talk. A bench ran almost around the entire room, on which they sat or reclined. Mr. Renville usually sat on a chair in the middle of the room. He was a small man with rather a long face and head developed upward. A favourite position of his was to sit with his feet crossed under him like a tailor. Frequently a little boy played there very enthusiastically with his wooden houses and buffaloes, whom his father called "Roda Metawe," *My friend*. That little boy was our first, and is one of our best native preachers, Rev. John Baptiste Renville.

This room was the place of Bible translating. Dr. Williamson and Mr. G. H. Pond had both learned to read French. The former usually talked with Mr. Renville in French, and in the work of translating, read from the French Bible, verse by verse. Mr. Renville's memory had been specially cultivated by having been much employed as interpreter between the Dakotas and the French. It seldom happened that he needed to have the verse re-read to him. But it often happened that we, who wrote Dakota from his lips, needed to have it repeated, in order that we should get it exactly and fully. When the verse or sentence was finished, the Dakota was read by one of the company. We were all only beginners in writing the language, and I more than the others. Sometimes Mr. Renville showed, by the twinkle of his eye, his conscious superiority over us, when he repeated a long and difficult sentence, and found that we had forgotten the beginning. But ordinarily he was patient with us and ready to repeat.

By this process, continued through two or three winters, we obtained fair translations of the Gospels of Mark and John, as well as chapters in other parts of the Bible. We had thus acquired such a knowledge of the language, that we commenced to translate from the original Hebrew and Greek. And so, God helping us, we have carried on the work, through these forty years, until we can say it is *completed*, although a portion of it has not yet been printed.

It is difficult to speak with assurance, in regard to the number of those who speak the language of this Dakota Bible; but including the Assinaboines and Stoney, and other Sioux living in Manitoba, it can not be less than fifty thousand. Between three and four thousand persons, we estimate, are now able to read the language, with more or less facility. For several years past the members of our churches have counted about eight hundred. I am not informed in regard to members in the Episcopal churches among the Dakotas on the Missouri—which would probably reach to two-thirds or three-fourths of ours. This is the earth-living. Perhaps nearly an equal number have gone to the heavenly.

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#### TRIP TO THE CAUCASUS.

TIFLIS, CAUCASUS, RUSSIA, May 18, 1878.

DEAR SIR:—I find it somewhat difficult to realize the change that has taken place in my surroundings. Only a few weeks since I was in Upper Egypt, on the banks of the Nile, in a city of mud houses, surrounded with groves of palm trees. A couple of weeks later found me in Jerusalem, with its stone houses, and barren deserted

hills, and now I am in the Caucasus, with snow mountains and beautiful wooded slopes, but in a neat German frame house, shingled after the American pattern. I go out into the street and hear a perfect jargon of sounds. Russian, Tartar-Turkish, Ararat-Armenian, Persian, Syriac, Georgian, German, no one of them euphonious in itself, combine to form a something that defies description, and to which Arabic with all its gutturals seems simple melody. Perhaps that is putting it a little strong, but I don't think many grains of salt are necessary to season the statement to an educated taste. I have been extremely interested in this my first visit to this country, though my entrance to it was extremely tantalizing. The steamer anchored off Poti, the southernmost part of Russia on the Black Sea, early Wednesday morning. There is no harbour, nothing but an open roadstead at the mouth of the Rion, the ancient Phasis, which pours an immense volume of muddy water, from the snow peaks of the Caucasus, over a bar that effectually prevents all but very light draft boats from entering, and allows them only when the sea is smooth. To make our entrance still more difficult, torpedoes had been thickly sown for some distance out, and we were compelled to come to an anchorage beyond them. Landing became thus a serious difficulty, and it was more than six hours after our captain left the steamer with the papers before he returned with some officers to inspect passengers and crew and see if they corresponded with the manifest. When this was done it was so late that customhouse and passport office were closed, and we were condemned to stay on board another night. To compensate for it, the view by sunset was beautiful. The plain covered with most luxuriant foliage, which hid the city completely from our sight, was surrounded by ranges of high hills, and these were overtopped by snow-capped mountains which reflected a soft light over all. And when we landed the next morning we found everything fresh and green; but the exhalations from the wet soil, and the stagnant pools filled with countless frogs, showed that not without reason was the place dreaded for its virulent fevers, and I could understand even better than before the great desire to secure Batoum, only a short distance to the south, for a port. The customhouse officials scanned very closely the few books I had with me, especially some specimens of Scriptures, and told me at first that I must give them up to be forwarded to Tiflis and delivered to me there; but soon coming across a letter of introduction to the Grand Duke Michael, kindly furnished me by Prince Reuss, the German ambassador at Constantinople, they told me to take them and go. My passport was taken to be examined, and it took me all the rest of the day to get it back and secure the transmission of a bill of lading of some boxes of Scriptures to a local business firm, that they might be forwarded to Tiflis without my being obliged to wait for them there. It was not, so far as I could judge, that there was any unwillingness on the part of any one, but a general inertia, and excess of red tape.

The ride to Tiflis in the cars the next day was most beautiful. For about three hours we were in the plain, which in many places was almost a swamp; then we began to ascend, following the course of the Rion till we reached the summit of the pass, then down again, by a grade equal to that over the Brunner Pass in the Tyrol, along the banks of the Kur, to Tiflis, which we reached after a twelve hours' ride. The views were often very fine, and the high cliffs, the densely wooded

slopes, the green pasture lands with their flocks and herds, reminded me constantly of Switzerland; and the villages perched on the mountain sides, or resting in the valleys, with their thatched or shingled cottages, were not unlike the chalets. The people, however, were quite different, though to one accustomed in Constantinople to see every variety of face, they were not strange. The majority were Georgians with full stalwart forms, and large, almost triangular faces, with rich brunette complexions. Russians were easily recognizable by their light hair, and occasionally Circassians would be seen, of no single type, but varying according to the section of country from which they came. In general the faces seemed to me intelligent, and I could not help hoping great things for this rich beautiful country when once there shall be perfect religious liberty. The times are advancing. Already seed has been sown broadcast, and the fruit will soon be ready to be gathered.

At Tiflis I met Rev. Mr. Easton, missionary of the Presbyterian Board at Tabreez, who has had special care of Bible work in this region, and I am staying with him at the house of an evangelical Nestorian, who has married a German wife and is doing a large lumber business here.

The work here in the Caucasus is an exceedingly interesting one, and during the last year has been very successful. Mr. Watt, the agent of the British and Foreign Bible Society, has distributed during the year, by means of colporteurs, 61,000 copies of the Scriptures, of which 12,000 have been given away to soldiers in the hospitals. The others have been sold largely to soldiers, but also to Russians, Armenians, Georgians, and Turks. This, aside from what we have done, principally at Shusha, Schemachi, and Eriwan. Here we have had simply an agent, who has not attempted much in this place, but has forwarded to the cities above mentioned. Some description of this place and its people may not be uninteresting.

Tiflis, the capital of the lieutenancy of the Caucasus, and the seat of the Grand Duke Michael, brother of the Czar, has about 90,000 inhabitants, of which the majority are Armenians; next come the Georgians and Russians, while Turks, Nestorians, Circassians, and the many tribes of the Caucasus, make up the remainder of the natives of the country. There is also a large German Lutheran colony. Each of these have their different forms of worship and their own churches, and many, especially the Russians, are subdivided into smaller sects. To speak of these requires far more accurate information than I have as yet been able to get. Perhaps the most interesting are the Malakans, who correspond somewhat to the Jenaees, though there are quite a number who have become Baptists. I have attended the services of each division of the sect, and was much interested. I attended also an evangelical service in Turkish (Azerbaijan) for the Nestorians, and one in Armenian for the Armenians. They keep pretty quiet, but as yet have met with no disturbance from the government.

The city itself is very pleasantly situated in the valley of the Kur. Parts of it are quite European in appearance, with broad streets shaded by trees, and with houses that remind one of Switzerland. There are several gardens or parks, open at all hours to the public. These latter are an absolute necessity, for in the summer months the heat is very intense, and they furnish almost the only places for rest and recreation. With regard to business, Tiflis is a good place for a centre of

operations throughout the Caucasus and even in Persia. Post roads diverge to all parts of the country; it is connected by rail with Poti, and soon will be with Baku on the Caspian. It is supplied with binderies, lithograph and printing establishments, and a good supply of almost every kind of merchandize. Rates however are very high, owing to the immense duties and great cost of transport. These however will probably decrease again, and when peace shall take off the strain, improvements, even greater than those of the last twenty years, may be expected.

Yours very truly,

EDWIN M. BLISS.

#### A SCHOOL AT OORFA.

In this city a school is maintained for the children of Syrians, which numbers forty-seven pupils, one-third of whom are girls. The Bible lesson given every day requires diligent study. The children are wide awake and happy in the exercise. They all attend the Sabbath school also, and are persuading their parents to come to the Sabbath preaching. In the spring of 1877, a young man fifteen or sixteen years old began to attend the school, notwithstanding the great opposition raised to his course by his friends, and especially an uncle who was a priest. On entering the school he was very ignorant, but learned rapidly, and in three or four months was able to read well in the Bible. He is now in his shop at work. He keeps his Bible at his side, reading to all who are willing to hear. His friends have endeavoured to stop him from doing this but he refuses to listen to them, so desirous is he that others may learn what has been of such value to him. The teacher of the Syrian school referred to above has started an evening class, consisting of young men and boys who cannot attend school during the day. The influence of this class is most happy.

The work in Oorfa is very interesting and hopeful, and much is expected from the labours of this teacher and of the Bible-woman whose story will be told in another number of the *Record*.

## Domestic Department.

### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

#### FLORIDA AND GEORGIA.

The Macon Bible Society will probably send you their reports soon. I attended their anniversary—in which we had the cordial co-operation of the rectors of the two Episcopal churches there; one of these clergymen gave us a very good address, and the collection was left for the churches to attend to separately. I had also a pleasant meeting at Louisville, Jefferson County, and revived the auxiliary at that place. I held meetings also during the week at Irvinton and Waynesboro.

#### ILLINOIS AND WESTERN INDIANA.

Among the auxiliaries reporting this month may be mentioned Knox, McLean, and Morgan Counties, Ill. Knox County has about completed one of the most thorough canvasses ever made of their field, or perhaps any other field. Twenty townships have been carefully visited from house to house, and a complete *moral census* taken of all the families, and the facts were noted for future use. Nearly 6,000 homes have been thus visited, and 230 of them found without any portion of the

Scriptures, and 250 more with only a part of the Bible. About seventy-five per cent. of these have been supplied either by sale or gift. Over 2,500 volumes have been circulated during the canvass, and about 1,000 of them donated. As part of the firstfruits of this thorough work and this liberal seed-sowing, over \$900 have been collected during the past year, unfavourable as the times have been, and a donation of \$500 made to the Parent Society.

Morgan County Bible Society held its thirty-eighth anniversary June 30th. A very large congregation attested by their presence their interest in the cause, and were addressed by Dr. Corwin, of the Congregational Church, and others. The reports for the year were very cheering.

McLean County held its thirty-sixth anniversary on Sabbath evening, June 9th, in the First Meth. Ep. Church, Bloomington. The occasion was one of interest and the reports were very satisfactory.

#### KENTUCKY AND TENNESSEE.

Our colportage work in Tennessee goes on bravely, but the destitution is very great. One thousand eight hundred and forty-five volumes have been distributed by sale or donation, and the amount of sales, for the financial condition of the State, I think is very encouraging indeed. We have some very fine workers.

Rev. J. C. Humphreys, county agent in Washington County, Tenn., writes: "I have met with men who have been professors of religion for forty-five years and who never had a Bible; and other professors are frequently found who have been in the church from ten to forty years without Bibles." Rev. W. G. White, colporteur in Edmonson County, Ky., writes: "It is hard work, and poor pay, in dollars and cents, but a reward in the good that is accomplished. I entered one cabin, found a mother in a dying condition, who said, 'I am ready to die. I shall soon be with Jesus. I am so glad I have an opportunity of buying the Scriptures for my children.'" Mr. White adds: "We had a truly delightful season of reading the Scriptures and prayer."

Since my last report the canvass of Wayne, Hancock, James, and Claiborne Counties, Tenn., has been completed. The weather is excessively hot, and our labours are severe, occupying almost every moment from early morning till late bed-time, since my return from Tennessee.

#### MISSOURI.

My first work in June was in Wayne County, S. E. Mo., where I met Mr. Halsey, one of our colporteurs, who had just finished the canvass of Washington County. In thirty days Mr. H. distributed 265 copies of the Bible among the 320 families visited—a wider circulation in that county than ever before. Rev. D. C. Flynn, another of our colporteurs, speaks of the work as a noble calling, putting the Bible in the hands of thousands who could not otherwise get it. He says: "Fifteen families, having grown children, in one section of the county, never had a Bible in their houses until I supplied them." A summary of his work shows it to have been a success—890 copies of the Scriptures having been distributed among the 866 families visited, and in many Sunday schools. Charles H. Miller, colporteur in S. W. Mo., says: "I find nearly one-third of the families visited without a Bible. Many are able and prefer to buy, but can not pay until after harvest. I often get the last cent in the house, and, in one instance, the money saved to buy medicine was used to buy a Bible. Of the 176 families visited fifty-one were without an entire copy of the Scriptures."

The recent issue of the Scriptures by our Society in forms so neat and cheap, is waking up a more general interest here in their circulation.

#### NEBRASKA AND COLORADO.

With some exceptions, the societies and committees visited this past month have been doing pretty well. By way of commendation I name Hamilton County Bible Committee. This was changed to Hamilton County Bible Society, and has been recommended to the Board of Managers for recognition as an auxiliary. With a stock of \$78 worth of books, they sold \$41.85, donated \$2.40, paid expenses \$9.26, and then paid \$34.69 on account; which was doing well. At the meeting for organization they decided to secure a book-case, and the \$7.20 there subscribed was devoted to that object.

Of three out of the four organizations in the Clay County auxiliary, the sales amounted to \$79.07, the collections to \$47.24, and the donations of books to \$7.50, being forty-six volumes of low price.

The colporteurs' reports show: Families visited, 359; found destitute, twenty-one, or, one in seventeen; supplied, eighteen. Amount of sales, \$47.65; collections, \$26.30.

#### NEW JERSEY AND DELAWARE.

On the 4th of June I attended the meeting of the Cumberland County Bible Society, N. J., at Bridgeton, where the attendance was very large and the work reported of a most encouraging kind. Our volunteer plan, adopted a year since, even in a widely scattered as well as a city population, has proved a signal success.

On the 12th of June the Sussex County Bible Society, N. J., held its meeting. Dr. Hunt preached the annual sermon. The formal distribution, on our volunteer plan, is here also proving a success.

On the 26th I was at Atlantic County Bible Society, N. J., an industrious and faithful auxiliary, where about 1,600 volumes were reported as having been recently placed in the hotels and boarding houses at Atlantic City. So it continues to be, that while the expense is diminished the work and the good results of it are increased.

#### OHIO.

The Monroe County Bible Society held its anniversary during the past month, and resolved to canvass Woodsfield; the centre of the society, on the volunteer plan.

Geauga County Bible Society held its annual meeting, June 4th, at Hampden. The people gathered from near and far in the county. The forenoon was occupied in the business of the society, discussing plans of work, etc. The Hampden ladies then invited the congregation to adjourn to the hall near by and partake of a bountiful dinner which was in readiness for all. After dinner the people listened with interest to addresses by the pastor of one of the co-operating churches, and by your Superintendent. No effort was spared to make the meeting interesting and profitable.

#### OREGON AND WASHINGTON TERRITORY.

Circumstances were unfavourable for collections during the month. Money, among the farmers, is scarce. My personal sales, however, both in number and value exceed those of the previous month, and my visits extended to Benton, Lane, and Marion Counties. I met the associations of the Baptists and Congregationalists, and was permitted to address them on the Bible cause. I also attended the annual conference of the United Brethren

Church, which met in Hopewell, Marion County. The conference passed resolutions favourable to the American Bible Society, and requested all the pastors to take collections for it.

In addition to the above, I have made forty visits to families and business places, and have sold and donated books to the value of \$25 37.

## TEXAS.

I attended the annual meetings of six auxiliaries, viz., Bandera, Blanco, Gillespie, Kerr, and Medina Counties, and the Wheelock Bible Society. Medina deserves honourable mention. Its members are Germans. The annual meetings are held regularly on first Monday after Whitsunday, and are well attended. In the neighbourhood of Quihi, where the auxiliary is located, you find what ever holds true, that where the Bible is most honoured there the church and school flourish best. This society occupies about five miles square in area, the rest of the county being held by a Bible-rejecting people, namely, the rationalistic Germans and the Romanists—who have the idolized cross planted on the hills around them.

The colportage work during the past month will be seen from the accompanying summary and the following extracts from colporteurs' letters. Mr. Addison writes: "The rain prevented my doing full work, although I have been actively engaged in the field. Money is so scarce that I actually feel ashamed to face an audience and ask for a collection." Mr. Blair—"Because of the scarcity of money, I sold nearly all on credit, and take the accounts on the people for my salary." Mr. Guthrie—"So much rain and mud I could not do good work. I did not get money enough to pay out; I donate the balance, and besides, I paid my own expenses." Mr. Haislip—"It has rained at least half the days, but we worked, wet or dry." Mr. J. D. Jackson—"Cooke County is emphatically a missionary field. Great numbers want the Bible and would buy, but have no money." Mr. Parker—"This is the most laborious month of my labour. Rain, mud, high waters hinder, poverty is all around, and destitution of the word of God." Mr. Scott says he often stints himself and jaded horse in order to save expenses, going without meals and travelling late in the night. Mr. Taylor finds people suffering for *bread*; and, while furnishing them with the Holy Scriptures, has not been deaf to their cry for temporal food. He gives of his own means.

## MORRIS COUNTY BIBLE SOCIETY, N. J.

The sixty-first anniversary of this auxiliary was held at Succasunna, June 11, the meeting convening in the Presbyterian Church at 11 o'clock in the morning. There was present a goodly attendance of delegates from all parts of the county, and they were at once made to feel at home by the kindly greeting extended to all by the good people of Succasunna. Over the door of the church was inscribed the word "Welcome," and about the pulpit were some very fine floral decorations. The attendance of the people of the vicinity was good, and the building was well filled at the different services. Rev. F. A. Johnson, of the Congregational Church of Chester, gave the annual sermon. At 12:45 the society adjourned, and Rev. Mr. Stoddard, on behalf of the two churches, extended a cordial invitation to all to an entertainment that had been prepared at Corwin's Hall. A table laden with substantials and delicacies, and tastefully adorned with flowers, occupied the centre of the room, and about a hundred guests were

seated around it and plentifully served by a score or more of the ladies in attendance. This entertainment proved one of the most interesting features of the day.

At the afternoon session a new constitution was adopted, and the reports of the treasurer and depository were read. The receipts from donations were \$614 25, and the amount of credit at the Bible House was reported as \$1,488 68. It was resolved, that \$1,000 of this amount be transferred as a donation to the American Bible Society. After remarks by the attending delegates from neighbouring auxiliaries, an address, delivered by Rev. Jas. Strong, D.D., of Drew Theological Seminary, concluded the exercises of this well-spent day.

## THE IMMIGRANT WORK OF THE NEW YORK BIBLE SOCIETY.

## EXTRACTS FROM THE JOURNAL OF MR. JOHNSON.

My work for the Bible society is confined to the Scandinavian immigrants—that is, those from Denmark, Norway, and Sweden—and the visitation of vessels in the harbour, from those countries. The number has been 503 vessels. The total number of Scandinavian immigrants arriving between October 1st, 1876, and October 1st, 1877, has been 8,175. I have sold to this people 128 Bibles and 127 Testaments, and have given 7,158 Testaments, all in the native language of the recipients. I invited officers and sailors to attend our meetings in the Bethel, and I am happy to say the Lord has blessed the effort. One captain and five of his crew became converted, and six men of the same crew became awakened.

Another captain, with two of his men, have found peace with God, and four men of his crew were awakened.

A third captain, with five men, were also thoroughly awakened to seek their souls' salvation; and under the same conditions a fourth captain, with three men of his crew, have found peace with God.

A Jew was converted with us in the Bethel last winter. He writes: "My beloved brother, I feel very happy, and I thank you very much for the Bible you gave me. It is a great treasure, and I will try, by the help of God, to follow its teaching. I have read especially the New Testament since I got my spiritual eyes open, with the greatest astonishment that I could not believe in Jesus my Saviour before. Pray for me."

A sailor wrote to me from Dublin a short time ago, and among other things he said: "I thank you for the Testaments you gave us. I know now that I am a new man in Christ Jesus. I can now pray for my enemies—something I never could do before."

Another seaman writes from Amsterdam: "God has blessed the reading of the Testaments you gave to the crew. I will praise God that I came to the Bethel. I am the only one on board who loves Jesus."

I have lately received two letters from converted seamen on a Norwegian ship, in which thirteen men, officers included, were converted in the Bethel Ship. They say that they have had prayer meetings on board since they left New York, and make good use of the Testaments and tracts they received, and feel very thankful for the same. Three of the crew left the ship in London, and went home to their families in Norway, to tell them what the Lord had done for their souls. When they came home they started a Sunday school and a prayer meeting, and the Lord is blessing them.

## Miscellaneous.

### MEMORIALS OF AN EARNEST LIFE.\*

About ten years since, the correspondence of the American Bible Society was enriched with frequent communications from Mr. Henry C. Hall, a member of the Broadway Tabernacle Church in this city, whose deep interest in the evangelization of Spain made him conspicuous in efforts for the introduction and circulation of the Scriptures there. His devotion, zeal, and industry find fit commemoration in this little book, one chapter of which is entitled, "Work in Spain." On his first visit to Spain in 1860, he did not hesitate to distribute portions of the Bible and religious tracts, although warned that it was as much as his life was worth to undertake it; and on the abdication of Queen Isabella in 1868, the same deep sympathy for the people was evinced by the earnestness with which he entered upon measures for the promotion of Christian truth. He established a weekly religious paper, the first Protestant paper ever issued in Spain, but the precursor of many similar periodicals. In spite of vehement opposition he started Sabbath schools, organized Christian congregations, instituted a system of Bible colportage, and finally triumphing over every obstacle, official, priestly, municipal, secured the introduction of Bibles through the custom house into Spain. So successful was the work he inaugurated that in April, 1870, he could report that within a single year more than 300,000 copies of Bibles and portions had been sold at a nominal price. The exposures which he endured in this work resulted in an entire loss of voice for ten months, and have been regarded as the fatal crisis in his disease; but the spirit which actuated him was shown by his reply when urged to spare himself: "If it is my last work on earth, I shall get one case of these books through the customs, into Spain, though I have to bring them as personal luggage, and pay their weight in gold."

We make place for some of the incidents narrated by Mr. Hall, as illustrating the condition of the Bible work in 1869:

Serano, in a magnanimous moment, made us a promise, and that promise has *at last* been ratified. Unquestionably, to my mind, he made it in good faith; but for the future, the pressure of the priesthood and the clamor of the opposition may oblige him, and the other members of the ministry, for reasons of public policy, to gain time by inertia. Whoever endorses Spanish official action without a proviso, is a fit candidate for a madhouse.

But *these* books are entered! And could you witness the pleas for them, or the eagerness with which they are accepted, or the reverence with which they are folded between waiting hands, you could better understand the significance of the words—*Bibles are now admitted into Spain.*

\* Within, Without, and Over; or, Memorials of the Earnest Life of Henry Clay Hall, Layman, who entered into rest from his residence in New York City, April 12, 1873, aged forty-five years. Northampton. Bridgman & Childs.

I need not assure you that official eyes rested with bitter malignity on every box, as they were passed through the port of Cadiz, but I had the order from Madrid in my hand, and nothing could hinder them. But in Seville, where there is a second local customs ceremony, corresponding to the *octroi* in France, they met a different reception. When the freight arrived from Cadiz, I was at the station to see that every case came through. The Spanish evangelists had one friend in the corps of officials, and they had expressed great apprehension over the possible tumult, in case he were not in service on the day the books were passed. One of them accompanied me that morning, who with feverish anxiety glanced over the group of officers, and then came to me with breathless haste, exclaiming, "Ah, Señor, he is *not* here! There will be great trouble!" Preferring to get this timid soul off the ground, I sent him back to the city on an errand for myself, and then producing my papers, took my ground to watch proceedings. Box after box was handled by the employes from car to platform, from platform to the waiting drays; each receiving, as it passed, the close scrutiny of the officers of customs in attendance. Among these men their chief particularly attracted my notice for his fierce, almost fiendish expression and manner, while this work was going on. He looked the incarnate type of coming inquisition tortures. *I expected trouble with him.* But when the last box had been delivered and passed, and the employes and other officials had left the platform for other duties, his whole aspect instantly changed. Hurriedly looking around to be sure of no witnesses to his confession, he walked up to me, and laying his hand on my shoulder said, "Señor, were there *Bibles* in those boxes?" And then added, looking steadily and earnestly into my eyes, "Is it possible, Señor, that you are taking them all away without offering me one?" Quickly taking one from my pocket, I gave it to him. His face was transformed with a new light, as he seized it, reverently kissed the covers, and then, folding it to his heart, lifted his streaming eyes to heaven and said, "I thank thee, *mio Señor Jesu Christo*, that this day I hold thy sacred word in my hands."

I cannot describe the joy of these Spaniards, who have been praying and waiting for years for this blessing. I often think of the multitudes of sons and daughters at home, yes, of fathers and mothers, too, who are ashamed to manifest their reverent interest in the blessed Book, and are almost ashamed to be seen reading it, for fear they shall be pronounced narrow or fanatical.

On Saturday last, a leading citizen came into the wareroom, where the books lay in *piles* on the floor, and said to me, "Ah, my dear sir, my heart is full! Nowhere in my lovely country have I ever witnessed so beautiful a sight as this!" Men and women who have grown gray in unremitting service for souls, taking their lessons by stealth from the concealed word, now take up a copy of the Bible and reverently hold it to their lips, before they turn the pages. We are dispatching packages to every part of the country, though we could use every copy in this city alone. Bibles and other books, by the case, have gone on to Madrid, Malaga, Cordova, and Grenada, and more are going to Valencia and Barcelona.

The editor of *El Betis*, one of the principal daily newspapers of Cordova, a few days since made the following proposition to the evangelists in that city: "Give me three hundred Testaments, and I will give you the privilege of inserting anything

you choose, not exceeding a column, in my paper. If you accept my offer I shall use the Testaments as prizes for new subscribers." They have applied to me for the Testaments. The first one hundred and fifty go into the editor's hands this morning. Thus another liberal paper becomes a teacher of simple truth as it is in Jesus.

Many thousands of hearts are made glad by your donations to Spain. Many thousands are pouring out their thanksgivings, who many years have hungered and thirsted in vain for the *blessed word*.

◆◆◆  
COLLECTION OF SPECIMEN BIBLES.

A friend in Orange County, N. Y., who has interested himself to procure additions to the Society's collection, forwards a copy of a letter printed in a local paper, to which we gladly give wider circulation by transferring it to the pages of the *Record*.

MESSRS. EDITORS:—The Orange County Bible Society, at its late annual meeting, passed a resolution directing public attention to the fact that the American Bible Society is forming a collection of specimen copies of all the editions of the Scriptures published in this country, and also to their expressed desire that friends of the Society would co-operate with it in carrying out this enterprise; and that the action of our county society may not prove barren of results, the writer, as a mover of that resolution, would add a few words of explanation. The formation of this collection of specimen Bibles is, of course, incidental and subordinate to the Society's great work. Yet, as bearing upon the history of the Book of books, the enterprise is as important as the collection is unique. Since the Society's work began in 1816, and more especially since its operations in multiplying copies of the Bible have taken on something of their present dimensions, the number of Bibles produced by private enterprise has steadily lessened. Hence, the specimen copies for the Society's collection will be mostly somewhat antique. No doubt there are among the families of this county many copies of this description quite useless in the households where they are, but which would be of historic value if put on the shelves of the Society's collection in New York. But they will not go there of themselves. It requires some interest and enterprise on the part of individuals to hunt up and secure these old books before they find their way to the paper-mill, or go the way of all the earth. For instance, the history of one book in the Society's library is this: A wise father gave it to his daughter on her marriage. The daughter so learned Christ from it that she positively wore it out, as a book, by incessant personal and family use. It was laid away, useless, but too sacred to be wasted. After the original owner had entered into her rest, this old Bible, which had led her to Christ and been the guide of her pilgrimage, acquired a new and tender interest, and the writer, as her eldest born, preferred a claim to its possession. The binder's art sufficed to re-adjust its disordered leaves, and preserve its form. In this state it was kept and cherished for its associations, until the fact was ascertained that it would be a valued contribution to the Society's library. The opportunity was cheerfully embraced as a fitting destiny and crowning honour of "my mother's Bible." And there it is to-day, no doubt with her profoundest approbation.

And can not Orange County stand by the side of

her sister counties in this matter? Is there not some possessor of these old books ambitious of representation by them on the shelves of the Bible House in Astor Place? No doubt; for our county is not only historic ground, but historic Bible ground.

But let us go at this wisely. The Society by no means wishes to become possessed of all the old Bibles in the county. It simply wishes to possess a good specimen copy of each of the several editions of the Bible printed in this country. When it has acquired this it will be content. If therefore any one has a copy of the Bible which he thinks might be an acceptable contribution, it will always be well before sending it to ascertain first if the Society is not already supplied with specimens of that particular edition. This may be effected by sending a general description of the volume, together with a literal copy of the *title-page entire*, to the "Secretaries of the American Bible Society, Bible House, New York." The prompt reply will show whether or not the volume described would be a desirable accession. But then this involves some trouble—little, or perhaps enough to be an obstacle, unless pastors will "trouble trouble" enough to be at the trouble of taking a leading and practical interest in this matter, and assisting persons who might for want of help be at a loss how to proceed.

The writer has an ambition that, in point of efficiency, our county should lead among all the Society's auxiliaries. *Ora et labora.* Who speaks next?

EMERITUS.

Washingtonville, N. Y.

Bible Society Record.

NEW YORK, AUGUST 15, 1878.



BIBLE HOUSE, ASTOR PLACE

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, August 1st, at half-past three, P. M., Frederick S. Winston, Esq., Vice-President, in the chair.

Secretary Gilman read a part of the one hundred and nineteenth Psalm, and offered prayer.

Five societies were recognized as auxiliary: one in Idaho Territory, and one in each of the States of Tennessee, Minnesota, Nebraska, and Arkansas.

A considerable number of Scriptures in foreign languages were presented for the Library.

To meet requests for books for sale and distribution received from various sources at home and abroad, numerous grants and consignments were made by the Board, amounting to about 25,000 volumes, including 2,715 for foreign circulation and fifteen volumes in raised letter for the blind.

Among the letters submitted to the Board were communications from the British and Foreign Bible Society, the Evangelical Association of Geneva, and the Bible Society of France; from the Western Turkey Mission, and the Hawaiian Board; from Messrs. Kelsey and Wherry, respecting the publication of the Scriptures at Lodiana; from Rev. Albert Bushnell, respecting the Mpongwe Scriptures; and from the Society's agents in Mexico, Brazil, Uruguay, Turkey, and Japan.

The receipts for July were \$41,437 92; copies of Scriptures issued, 86,989.

MR. ALEXANDER VAN RENSSLAER.

The Board of Managers at the last meeting adopted the following Minute, commemorative of their late associate :

The Annual Report, made by the Managers of the American Bible Society to their constituents for 1877-'8, recorded grateful expressions that not one of the members of the Board had been called from his stewardship since the previous Anniversary, when in fact, the very day before the annual meeting of the Society, one, most honoured and esteemed, Alexander Van Rensselaer, was removed by death.

When called upon to prepare a tribute of respect and affection commemorative of the character of a friend, we are usually impressed with the fact that men's lives are often passed in a round of simple actions, important to themselves and those immediately connected by family or social ties, but with very few results worthy to be perpetuated in history.

This remark can not, however, justly apply to the subject of this sketch. Mr. Van Rensselaer was a member of a family which for many generations has been identified with the history of this State, and prominent in working out the great problem of civil and religious liberty. His father, the late Stephen Van Rensselaer, of Albany, a vice-president of this Society, and his mother, of the family of Schuyler, were both distinguished in their beneficent efforts to advance true religion and education, and the honourable and good example of the parents left strong marks on the lives of their children. Mr. Van Rensselaer was born in Albany, Nov. 13, 1815, and died in New York May 8, 1878. His education was conducted with care in his native city and New York, and choosing medicine for his profession, he continued his studies in Philadelphia, where he received his degree, after which he removed to Edinburgh, where for two years he enjoyed the advantages connected with the first medical school in Europe. Mr. Van Rensselaer never regularly practiced his profession; he passed a great many years abroad devoted to travel and scientific pursuits. Soon after his return to this country he was in 1853 elected a Manager of this Society, and

placed on one of its important committees, where by the exercise of good judgment and in diligent discharge of varied duties, he won the entire confidence, respect, and love of his associates.

It was not the American Bible Society alone which enjoyed the advantages connected with his hearty efforts. Mr. Van Rensselaer's life, influenced by the principles and teachings of the Bible, was sincerely devoted to uplifting the ignorant in the Children's Aid Society, giving sight to the blind in our asylums, rescuing the poor street waifs in the Five Points Mission School, comforting the lame and the crippled in our hospitals, acting the good Samaritan in his care for the sick and destitute, and illustrating the principles of a true disciple and good citizen in his church and civil relations.

We are grateful to the Giver of all good that in this active life of traffic, and love of wealth, and pride of life, we can record the faithful example of a good man, influenced by the teachings, and walking humbly in the footsteps of his Divine Master. Let us remember that our time is short, and that it becomes each of us to be diligent in the discharge of our several duties, for it must speedily be with us as with our late associate—our work for good or evil ended. "Let me die the death of the righteous, and let my last end be like his!"

NOTICE.

BACK NUMBERS OF THE RECORD WANTED.

Friends who may be able to furnish any of the following numbers of the *Bible Society Record*, will confer a favour on the Society by forwarding them to the Secretaries.

Vol. IV. . .	No. 1. . .	January, 1859.
" IV. . .	" 7. . .	July, 1859.
" VII. . .	" 2. .	Feb., 1862.
" XIV. . .	" 4. .	April, 1869.

Besides these, there are many old pamphlets relating to the history and operations of the American Bible Society and its auxiliary societies, which would be a welcome addition to its files. Its sets of printed reports of auxiliary societies are far from complete. There are some gaps even in its sets of "Quarterly Extracts" and "Monthly Extracts," between 1818 and 1850. Numerous sermons have been printed relating to the Bible, which have not found their way to its archives. Any publications of this kind, even though they may be duplicated, will be gratefully received.

Summary of District Superintendents' Reports,

For the month of June, 1878.

Number of District Superintendents reporting.....	18
Auxiliaries, Branches, etc. visited.....	150
Anniversaries attended.....	50
New Societies and Committees formed.....	5
Sermons and Addresses delivered for the Bible cause.....	147
Letters sent.....	1,266
Miles travelled on official duty.....	16,124
Donations and subscriptions secured for the Bible cause	\$1,209 41



Brought forward.....	\$879 24	17,187 09	Bibles. Donations.	\$5,212 86	118 22	19,089 56
Thro' Rev. C. H. Wiley, Dis't Sup't, S. C....	88 68		Kerr County, Texas.....	2 75		
" " " N. C. ....	100 94		Livingston County, Ky.....	29 57		
" " E. Wright, " " Mo. ....	190 55		Licking County, Ohio.....	175 00		
" " T. J. Rutledge, " " Ala. ....	103 00		Lafayette County, Wis.....	10 00		
" " W. R. Long, " " W. Va. ....	202 81		Leon County, Fla.....	40 00		
" " W. B. Rankin, " " Texas. ....	387 30		Livingston County, Mo.....	2 00		
		1,952 47	Linn County, Mo.....	24 00		
REMITTANCES FROM AUXILIARY BIBLE SOCIETIES.	Bibles.	Donations.	Livingston, Ala.....	60 00		
Atchison County, Ks.....	\$200 00		Lafayette County, Ark.....	20 00		
Alamance County, N. C.....	36 42		Lee County, Ark.....	20 00		
Adams County, Ohio.....	20 00		Lonoke and Vicinity, Ark.....	2 45		
Adams County, Iowa.....	8 68		Lowndes County, Geo.....	22 00		
Anderson County, S. C.....	25 25		Minersville Welsh, Ohio.....	30 00		
Albany County, N. Y.....	49 92		Minersville Welsh, Pa.....	10 00		
Boone County, Ill.....		8 00	Monroe County, Geo.....	29 85		
Burke County, Ga.....	7 25		Macoupin County, Ill.....	145 00		
Burlington County, N. J.....	172 40		Moncalm County, Mich.....	35 07		
Benton County, Iowa.....	24 50		Montgomery County, Ks.....	7 33		
Butler County, Mo.....	3 00		Macon County, Ala.....	8 45		
Brookfield, Mo.....	9 00		Marengo County, Ala.....	8 05		
Berkshire County, Mass.....	215 00		Meigs County, East, Ohio.....	5 00		
Baldwin County, Ga.....	50 00		Monroe County, Ohio.....	15 08		
Butler County, Iowa.....	55 00		Maine.....	148 29		
Brooke County, W. Va.....	15 03		Mille Lac County, Minn.....	5 00		
Boone County, Neb.....	25 35		Marshall County, W. Va.....	1 10		
Bandera County, Tex.....	27 90		Mason County, W. Va.....	10 42		
Blanco County, Tex.....	54 00		Maryland.....	500 00		
Buffalo and Erie County, N. Y.....	474 06		Mobile, Ala.....	194 55		
Chicago, Ill.....	617 46	8 00	Madison County, Iowa.....	22 00		
Columbia County, N. Y.....	170 00	30 00	Madison County, Neb.....	9 07		
Covington Female, Ohio.....		10 00	Medina County, Texas.....	57 80		
Cass County, Ill.....	203 68	25 50	Mecklenburg County, N. C.....	42 12		
Calumet County, Wis.....	8 00		Monroe County, W. Va.....	5 00		
Clarke County, Mo.....	10 00		Montgomery County, Ill.....	10 99		
Childersburg, Ala.....	16 90		McLean County, Ill.....	6 00		
Covington and Vicinity, Ky.....	119 17		New Britain, Ct.....	80 64	125 00	
Charleston, S. C.....	180 00		Nodaway County, Mo.....	11 86		
Chenango County, N. Y.....	37 19		Noble County, East, Ohio.....	35 45		
Clay County, Neb.....	104 60		Newaygo County, Mich.....	10 00		
Calhoun County, Mich.....	3 02		New Haven County, Ct.....	492 85		
Chippewa County, Wis.....	10 00		Nashville, Tenn.....	61 20		
Christian County, Mo.....	3 25		Niagara County, N. Y.....	25 00		
Clarksville, Tenn.....	150 09		North Fulton County, Ill.....	153 52		
Cumberland County, N. J.....	300 00		Newton County, Geo.....	14 60		
Cooke County, Tex.....	50 00		Orange County, N. Y.....	400 00	1,100 00	
Connecticut.....	22 71		Outagamie County, Wis.....	35 82		
Calloway County, Ky.....	39 25		Ottawa County, Mich.....	10 00		
Cincinnati Young Men's, Ohio.....	150 00		Oregon.....	121 25		
Duval County, Fla.....	30 00		Oswego County, N. Y.....	460 18		
Dodgeville, Wis.....	84 96		Orange (Fayette County), Ind.....	26 04		
De Witt, Iowa.....	25 50		Oglethorpe County, Geo.....	8 90		
Douglas County, Neb.....	24 50		Platt County, Ill.....	70 98	6 50	
De Kalb County, Ga.....	2 90		Plymouth County, Iowa.....	28 28		
Elkhart County, Ind.....	147 70		Pulaski County, Geo.....	83 32		
Eatonton, Ga.....	18 60		Putnam County, Mo.....	4 95		
Franklin County, Mo.....	15 85		Parker County, Texas.....	45 00		
Fostoria and Vicinity, Ohio.....	84 35		Peips County, Mo.....	5 50		
Fillmore County, Minn.....	25 00		Pennsylvania.....	2,000 00		
Greene County, Ind.....	32 00		Remsen, Steuben and Vic. Welsh, N. Y.....	5 50	222 70	
Green County, Mo.....	10 00		Racine County, Wis.....	165 06		
Greene County, Ala.....	19 55		Randolph County, Ind.....	97 47		
Gnadenhutten, Ohio.....	56 00		Roane County, Tenn.....	10 00		
Greene County, N. Y.....	150 00		Randolph County, Ala.....	27 00		
Griffin, Ga.....	41 50		Rock Island County, Ill.....	230 00		
Gillespie County, Tex.....	23 00		Rockdale County, Geo.....	85 00		
Greenfield, Ill.....	22 55		Spartanburgh County, S. C.....	70 90		
Grant County, Wis.....	25 00		Sumter County, S. C.....	4 00		
Henderson, N. C.....		3 47	Stoddard County, Mo.....	7 78		
Hardin County, Iowa.....	15 82		St. Louis County, Mo.....	192 74		
Hempstead County, Ark.....	10 41		Stark County, Ohio.....	98 06		
Hamilton County, Iowa.....	20 05		St. Louis, Mo.....	100 00		
Hampshire County, Mass.....	242 12		Selma, Ala.....	76 75		
Hawkins County, Tenn.....	25 00		Spring Valley, Minn.....	75 01		
Hardin County, Ohio.....	12 00		St. Clair County, Ill.....	50 00		
Hudson County, N. J.....	258 68		Somerset County, Me.....	100 00		
Hancock County, Ga.....	30 00		Stanton County, Neb.....	5 77		
Iroquois County, Ill.....	50 00	38 25	Scioto County, Ohio.....	117 78		
Jefferson County, Ga.....	25 00		Scott County, Ill.....	85 98		
Jackson County, Mich.....	1 27		Salem Bible Association, N. C.....	36		
Jefferson County, Ala.....	20 00		St. Lawrence County, N. Y.....	40 00		
Jefferson County and Vicinity, Ky.....	15 80		Sussex County, Del.....	150 00		
Kennebec County, Me.....	88 65		Social Circle, Geo.....	3 00		
Kossuth County, Iowa.....	5 40		Tirzah, N. C.....	13 00		
Carried forward.....	\$5,212 86	118 22	Carried forward.....	\$12,613 05	1,935 42	19,089 56

	Bibles.	Donations.
Brought forward	\$12,613 05	1,925 42 19,089 56
Taylor County, Iowa	45 20	
Taliferro County, Geo.	25 00	
Thomas County, Geo.	10 85	
Uniontown, Ala.	30 40	
Ulster County, N. Y.	55 99	
Vanderburgh County, Ind.	205 00	
Waterbury, Ct.	71 13	
Warren County, Tenn.	8 12	
Wake County, N. C.	162 52	
Washington County, Ga.	82 76	
Wayne County, Mo.	3 50	
Waupaca County, Wis.	35 40	
Woodruff County, Ark.	46 90	
Wheeling and Ohio County, W. Va.	119 43	
Windsor, Mo.	18 95	
Washington County, Ohio	40 78	
Wheelock, Texas	19 30	
Washington County, Tenn.	29 00	
Wilkinson County, Ga.	18 00	
Walton County, Ga.	4 05	
Youngstown, Ohio	154 09	
	\$18,799 42	1,825 42 — 15,734 84

## FROM OTHER SOURCES.

## FOR BIBLES.

Bible Committee, High Hill, Mo.	75	
" " Swift County, Minn.	14 00	
" " Hamilton County, Neb.	34 69	
Kansas Central Agency	95 09	
Rev. E. Wright, Dis't Sup't, Mo.	3 00	
Rev. John Thompson, Dis't Sup't, Cal.	17 50	
Rev. J. L. Lyons, Dis't Sup't, Ga.	2 80	
	167 38	

## MISCELLANEOUS.

Interest	4,526 69	
Sale of waste material from Bindery and Printing Office	45 51	
Rents	705 64	
Sales at City Depository	1,166 05	
Record	12 90	
	841,437 92	

## SUMMARY OF RECEIPTS FROM EACH STATE, ETC.

DURING JULY, 1878.

	Bibles.	Gratuitous.	Legacies.	Total.
Alabama	\$459 65	177 70	.....	637 35
Arkansas	99 76	.....	.....	99 76
California	17 50	.....	.....	17 50
Connecticut	527 88	202 14	61 00	790 47
Delaware	150 00	.....	.....	150 00
Florida	70 00	37 55	.....	107 55
Georgia	459 88	64 95	.....	524 23
Illinois	1,646 11	249 25	.....	1,895 36
Indiana	503 21	500 00	.....	1,008 21
Iowa	245 58	55 31	.....	300 84
Kansas	302 42	189 72	.....	492 14
Kentucky	208 29	69 11	.....	272 40
Maine	281 94	.....	.....	281 94
Maryland	500 00	.....	.....	500 00
Massachusetts	457 12	34 00	1,542 44	2,038 56
Michigan	59 47	.....	.....	59 47
Minnesota	119 01	29 80	.....	148 81
Mississippi	.....	30 00	.....	30 00
Missouri	426 13	195 96	.....	622 09
Nebraska	203 98	.....	.....	203 98
New Hampshire	2 00	.....	.....	2 00
New Jersey	731 06	360 00	1,277 33	2,368 38
New York	3,083 50	7,283 59	9,010 61	19,376 68
North Carolina	241 42	188 72	.....	430 14
Ohio	958 59	41 73	59 81	1,059 62
Oregon	121 25	.....	.....	121 25
Pennsylvania	2,000 00	40 00	.....	2,040 00
Rhode Island	.....	45 00	3,211 54	3,256 54
South Carolina	280 15	92 89	.....	323 04
Tennessee	283 82	515 75	.....	799 07
Texas	279 75	440 70	.....	720 45
West Virginia	150 98	209 80	.....	360 78
Wisconsin	374 24	.....	.....	374 24
Sandwich Islands	.....	80 00	.....	80 00
	\$15,190 61	11,085 06	15,162 25	\$41,437 92

## OFFICERS OF THE AMERICAN BIBLE SOCIETY.

WILLIAM H. ALLEN, LL.D.	President.
REV. EDWARD W. GILMAN, D.D.	Corresponding
REV. ALEXANDER MCLEAN, D.D.	Secretaries.
REV. ALBERT S. HUNT, D.D.	.....
ANDREW L. TAYLOR	Assistant Treasurer.
CALEB T. ROWE	General Agent.

## DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

The Board of Managers beg leave to state that it is necessary that orders for books should be accompanied with payment, it being understood that the moneys are usually collected by societies previous to their purchasing books.

## NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

## DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

## FORM OF A REQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of —, to be applied to the charitable uses and purposes of said Society.

## BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1878, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.